

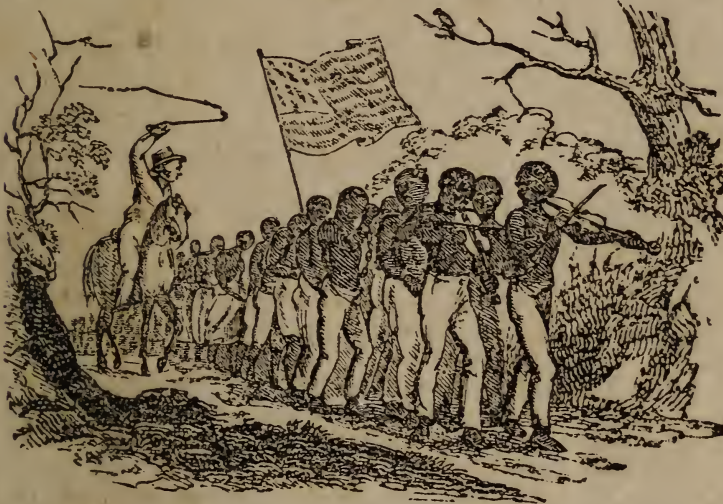
E. P. Chase

THE  
ANTI-SLAVERY RECORD.

VOL. II. No. III.

March, 1836.

WHOLE No. 15.



"Mr. Stout, [one of the committee who condemned Amos Dresser,] on this occasion, told me that the scene represented in the cut [above] was one of by no means unfrequent occurrence—that it was accurate in all its parts, and that he had witnessed it again and again."—*Amos Dresser's Narrative.*

CONTENTS.

The Humanity of the Africo-Americans, . . . . .	1	The Disruption of Family ties, . . . . .	9
The Consistency of Lafayette, . . . . .	7	Correction, . . . . .	12
		Receipts, . . . . .	1b.

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Please read and circulate.

## FACTS WORTH REMEMBERING.

[*Oh, the fanatics !*]

Dr. Adam Smith, as early as 1759, held up the people of color in an honorable, and their tyrants, in a degrading light.

John Wesley, in 1774, undertook the cause of the poor people of color.

The Abbé Proyart, in 1776, published at Paris his History of Loango, and other kingdoms in Africa, in which he did ample justice to the moral and intellectual character of the natives there.

David Hartley, M. P., son of Dr. D. H., made a motion in the House of Commons, in 1776, "That the Slave-trade was contrary to the laws of God, and the rights of men."

Dr. Gregory, in 1784, in his Essays Historical and Moral, gave a circumstantial account of the Slave-trade, and expressed his abhorrence of it.

James Ramsay, Vicar of Treston in Kent, Eng., became an able, zealous, and indefatigable patron of the cause of the people of color in 1784.

M. Necker, in 1785, in his work on the French Finances, came out in the cause of the people of color. [His grand-daughter is the present Dutchess de Broglie, wife of the Prime minister of France, a pious lady and an abolitionist.]

The poet Cowper, in 1785, uttered his sentiments in regard to the cruel system of slavery.

George Fox, the founder of the society of friends, took strong and decided ground against the slave-trade.

Richard Baxter left his testimony against the wicked traffic in human flesh.

Anthony Benezet, was born at St. Quintin, in Picardy, France, and died in Philadelphia, in 1784. He was one of the most zealous, vigilant, and active advocates which the cause of the oppressed people of color ever had.

George Whitfield, in 1789, turned the attention of many to the hard case of the people of color.

Dr. Benj. Rush, of Philadelphia, purchased a pew in St. Thomas's Church, (colored) and attended public worship with the oppressed people of color. In consequence he lost half his practice, but afterwards public opinion changed, and he recovered his professional business.

Mr. Roscoe, of Liverpool, Eng., wrote a Poem, about forty years ago, entitled "The wrongs of Africa," and gave the profits of it to the Committee of Inquiry into the condition of the people of color.

Mirabeau, in 1789, lent his whole strength and influence to the cause of the people of color.

Mr. Wedgwood made his manufactory of earthen ware, contribute to the cause of the oppressed during the early struggle of the abolitionists in England.



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[See page 3.]

THE HUMANITY OF THE AFRICO-AMERICANS.

Variety, governed by order, characterizes the works of God. No two individuals of his innumerable creatures are precisely alike, yet the diversity has its fixed and impassable limits. God's creatures are arranged into classes, easily to be distinguished. The human race, though exhibiting in its multiplied tribes a wonderful variety of external appearance, stands distinguished from all the other tenants of our globe by a peculiar, inalienable and ineffaceable glory. This noble peculiarity, in whatever places, or circumstances, or degree it may be found, is obviously one and the same. It is the EXPANSIBLE SOUL. It is that spark of celestial fire—feeble and glimmering at first—which kindles under the breath of education—nay, which, if not forcibly smothered, bursts forth spontaneously in the glorious forms of *imagination, reason, conscience*. It is that IMAGE OF JEHOVAH which lays claim to an eternity of existence by its capacity for an eternal growth.

Observe, it is the capacity for improvement, and not the improvement itself which constitutes the badge and birth-right of our race. It is not for one tribe of men to degrade another from the ranks of humanity, for falling below its own standard of acquirement; nor can any one justly plume itself upon a superiority of natural endowments, inasmuch as the endowment itself is from its very nature immeasurable, being a capacity for indefinite enlargement. As well might the hoary sage speak of the little child as the connecting link between himself and the brute, as the enlightened nation hold such language in regard to the most savage horde. He that has a SOUL, whatever may be said of its present powers, is the possessor of an immortal, illimitable, inestimable thing—he is no more to be compared with the brute than eternity with a day.

It is not the design of this article to prove that the Africans are really men. If there are any who doubt their manhood, it cannot be for the want of evidence. Nor is it designed to cite examples to show the *intellectual* equality of that race with the white. This matter is of little consequence in relation to the great question of Slavery. But the *moral* traits of the African character\* deserve a thorough investigation.

We well know what can be said of the selfishness and ferocity of savages. This is a world in ruins—and we never fail to find sin developing itself in proportion to temptation. But considering the circumstances in which our colored brethren have been placed, there are traits in their character which must commend themselves to us as good and noble. Their mildness, fidelity and generosity take away all excuse from their ruthless oppressors. It is the glory of Christianity that it teaches its disciples to return good for evil. But what Christian nation can show more or nobler instances of this virtue than the poor, despised, enslaved Africo-Americans? How few are the insurrections and revolts recorded in the history of African slavery! The insurrections that have occurred, too, have often been rendered abortive by the affection of some favorite slave for the family of his master. We often hear the slaveholders themselves boast, that in case of insurrection, their slaves would be the first to rally in their defence. This in many instances may be true: but it must not be taken as a proof that the masters have dealt justly with their slaves, much less that slavery itself is a good thing. The truth is, that the

\* This whole subject is admirably handled in the seventh chapter of Mrs. Child's "Appeal in behalf of that class of Americans called Africans."



colored man never forgets a favor. He is chained by kindness, and will cheerfully give up some of his rights, provided the rest are respected. A traveller in South Africa, relates that a party of Dutch boors had captured five of the natives, and finding it troublesome to convey them to the colony, resolved to shoot them. Four of them were despatched, but the fifth, a woman, clung to her captor so closely that it was impossible to shoot her without endangering his life. He at length interceded for her, and she was carried to the colony, where she served in his family during a long life with the utmost fidelity, never ceasing to regard him as her greatest benefactor.

Whatever may be said of the affection of the slave for his master, he cherishes no good will towards the system under which he is held. This is strikingly illustrated by the fact that the best treated slaves have joined ardently in revolt, while at the same time they have been willing to peril their lives to save their own masters. A remarkable instance is related by Bryan Edwards in his History of St. Domingo. It occurred during the dreadful rebellion of 1791. As he wrote in favor of slavery, was on the spot directly after the occurrence, and received all his facts from the whites who would not have given to the blacks any credit which was not due to them, his statement may be confidently relied on.

"Amidst these scenes of horror, one instance, however, occurs of such fidelity and attachment in a negro, as is equally unexpected and affecting. Monsieur and Madame Baillon, their daughter and son-in-law, and two white servants, residing on a mountain plantation about thirty miles from Cape François, were apprised of the revolt by one of their own slaves, who was himself in the conspiracy, but promised if possible to save the lives of his master and his family. Having no immediate means of providing for their escape, he conducted them into an adjacent wood; after which he went and joined the revolters. The following night he found an opportunity of bringing them provisions from the rebel camp. The second night he returned again, with a further supply of provisions; but declared it would be out of his power to give them any further assistance. After this, they saw nothing of the negro for three days; but at the end of that time he came again, and directed the family how to make their way to a river which led to Port Margot, assuring them they would find a canoe on a part of the river which he described. They followed his directions; found the canoe and got safely into it, but were upset by the rapidity of the current, and after a narrow escape thought it best to return to their retreat in the mountains. The negro, anxious for their safety, again found them out, and directed them to a broader part of the river, where he assured them he had provided a boat; but said it was the last effort he could make to save them. They went accordingly, but not finding the boat, gave themselves up for lost,

when the faithful negro again appeared like their guardian angel. He brought with him pigeons, poultry, and bread; and conducted the family by slow marches in the night along the banks of the river, until they were within sight of the wharf at Port Margot; when telling them they were entirely out of danger, he took his leave forever, and went to join the rebels. The family were in the woods nineteen nights."—*History of St. Domingo*, page 75.

Far be it from us to justify the bloody vengeance of the oppressed in St. Domingo. The liberty of that island would have been, in our opinion, more speedily obtained and its permanence better secured had the colored people never struck a blow. At any rate, whether it would have been so or not, *they ought not to have drawn the sword*. But if we wish to study the moral character of the African race as developed in the scenes of St. Domingo, we must remember that the horrible atrocities they perpetrated were taught them by their civilized white masters, while their forbearance, magnanimity, good faith, and moral heroism were all their own. The history of St. Domingo from the first revolutionary commotions in 1789, up to the present hour, is full of facts highly honorable to a people just emerging from the savage state, and to humanity itself. Some of these, inscribed as they are on the durable page of history, will be interesting to the reader.

When the French, in 1802, invaded St. Domingo, for the purpose of reducing the blacks to their ancient bondage, one of their first acts, was the capture of Fort Dauphin, on the bay of Mancenille. A large number of blacks were taken prisoners. Contrary to what are called the laws of civilized warfare, they were all murdered, and the bay was reddened with their blood. In retaliation, Dessalines, one of the black chieftians, ordered the indiscriminate massacre of the white planters in the valley of the Artibonite. Most dreadfully was he obeyed.

"But," says the historian, "not all the blacks were so barbarous. Many among them, moved by sentiments of gratitude, or of pity, saved the lives of the unfortunate colonists. Some hid them in the country, and nourished them by the chase, others conducted them by by-roads into the districts occupied by the French. There were some, who, in order not to awaken the suspicion of the pursuers, dressed the victims in thick leaves, and passed them off as the actors of a drunken frolic."\*

There is not perhaps on record an invasion more cruel, than that which was made against St. Domingo, under Le Clerc, certainly none

\* Antoine Métral, *Histoire de l'Expédition des Français, a Saint Domingue*, page 76.



more treacherous. When that general found that the wealth of the colony was turned to cinders, and the blacks were still free in the mountains, he sheathed his sword, and betook himself to negociation. He proposed a peace, in which liberty and amnesty were solemnly guaranteed to the blacks. It was accepted. But, the event proved that the whole was only a stratagem to remove Toussaint Louverture, and other chieftians, who had so successfully baffled the French arms. No sooner, however, had the French army relaxed itself in this perfidious peace, than a pestilence broke out, which swept away twenty thousand men. The blacks might easily have completed the destruction. What was their conduct? The same historian says,

"The blacks still remained faithful to the peace to which they had sworn; born under the torrid zone the contagion did not mingle its poison in their boiling blood; had they pleased, there would have been an end of the expedition, but they believed it would be unworthy of them to violate the peace, and owe their victory to the pestilence. Hence the blacks faithfully guarded sea and land, and with that hospitality which characterizes unsophisticated men, they received the sick into their houses, and gave them unexpected succor; they even wept over them, no longer seeing in the French their enemies, but illustrious warriors trampled under the feet of an inexorable destiny. Thus they banished revenge, a sentiment terrible in the hearts of savages."

\* \* \* \* \*

"In the silent streets of the Cape, marked by ruins, and in those of Port au Prince, might be seen, going and returning, these benevolent women [blacks]; their compassion ran from one sick-bed to another, to soften despair, to assuage suffering, and to struggle with the pestilence. They spent day and night with the sick and dying, inhaling their fetid and cadaverous breath. Seeing the impotence of the ordinary remedies, they administered others, of which they had brought the secrets from the deserts of Africa; they had recourse also to their *fétiches*, the worship of which they customarily mingle with the practices of Christianity; thus they implored both their ancient and their new gods, to avert the malady which was mowing down so many warriors. \* \*

"How many soldiers, captains and generals died or recovered, in the care of these compassionate females, of whom the most had been savages, either bond or free! They had known the disease and they relieved it. The army and fleet owed to them inestimable consolations; France owes them eternal gratitude for having taken this tender and generous care of her children—the very men whom the consul [Napoleon Bonaparte] had sent to reduce St. Domingo, so far as possible, to her ancient bondage. One shudders to think that in return for their compassion, these unfortunate women were perhaps to receive CHAINS." pp. 121, 125.

A later period of this war afforded a remarkable instance of forbearance. The extreme South, in the neighborhood of Les Cayes, was inhabited by many mulattoes who were rich, and notwithstanding pre-

judice, connected with the white planters by marriage. Long after the treacherous peace had been thrown off by the colored people of the north, these remained quiet and attached to the French. A body of colored guards were maintained to keep the peace. But being *suspected* by the whites of disaffection, they were taken on board a ship that lay off the coast, and in one night all thrown overboard and drowned. This cruel ingratitude aroused the people of color, and they flew to arms, under a leader of their own, named Ferrou.

"After having raised the standard of revolt," says the historian, "he gave the order to arrest all the [white] colonists, and to conduct them safe and sound to the village of Coteaux, not far from the sea, where his brethren had been caused to perish. The colonists expected no clemency; they scorned to resort to entreaty, and resigned themselves to their fate.

"Ferrou, in a fierce and bitter tone, addressed them as follows: 'Cruel whites, you scrupled not to sacrifice to your hate, those, who upon this soil, were your defenders, and your hope. How does it benefit us, to be connected with you, by the sweet and sacred ties of nature? Our women are your wives, and your mothers, yet without fear of being parricides, you bathe your hands in our blood! Standing here, I behold the sea, where, in one fearful night, by the pale light of the stars, half a battalion of our color were drowned. What was their crime? To serve you, and love you! The winds and the waves returned us their livid corpses. There were brothers, husbands, companions, friends faithful in servitude, in war, and in liberty. Now, while a just resentment commands us to sacrifice you, go, cross this blood-stained sea, rejoice your brethren, and see in us your enemies, but not your executioners.' Thus Ferrou, who knew how to bridle his passions, caused them to embark for Les Cayes, against which he was about to march by land."—*Laujon, Precis historique, &c. pp. 160, 161.*

It is often said, that the blacks of St. Domingo, drove every white from their island, making all who wore the European complexion, whatever might be their character, the objects of their fury. The untruth of this common opinion is remarkably proved by a fact mentioned in the "Present state of Hayti," by James Franklin, a work that was written by the advice, and paid for with the money of the famous "West India Committee," in London,—and hence not likely to speak any good *falsely* of the poor blacks. A colony of Germans was settled before the revolution in the neighborhood of Cape Nicholas Mole, who cultivated their land only by *free labor*. In 1827, Franklin found them enjoying peace and prosperity, and says of them, "These Germans and their ancestors, seem to have resided in this part unmolested, during the whole of the troubles of the revolution and rebellion; and by the leading chiefs, subsequent to those events, they have been respected



and protected," page 281. Bryan Edwards, who wrote in 1796, also states that they were unmolested.

Many similar facts, pertaining especially to our own country, are in our possession, but must be deferred to a future occasion. It is worth while, however, to remark, that such facts develop the sublimest qualities of our common nature. They infinitely surpass all proofs of mere force of intellect. Is it said they are rare among the blacks? We ask, then, how much more frequent are they among the whites? Which race, in proportion to its advantages, has produced the most of such fruit? We confess for ourselves, that if we were to look about for the best proofs of the dignity of human nature, we should find many of them among our poor, despised, colored brethren. Never have we felt more deeply the force of the following remarks, of one of the most eloquent men of this age, than when studying the character of the Africo-Americans, in the light of their history,—not penned by themselves, be it remembered, but by their enemies.

"I cannot but pity the man, who recognizes nothing godlike in his nature. I see the marks of God in the heavens and the earth; but how much more in a liberal intellect, in magnanimity, in unconquerable rectitude, in a philanthropy which forgives every wrong, and which never despairs of the cause of Christ, and human virtue. I do and I must reverence human nature. \* \* \*

I know how it is despised, how it has been oppressed, how civil and religious establishments have for ages conspired to crush it. I know its history. I shut my eyes on none of its weaknesses and crimes. I understand the proofs, by which despotism demonstrates that man is a wild beast, in want of a master, and only safe in chains. But, injured, trampled on, and scorned, as our nature is, I still turn to it with intense sympathy and strong hope. The signatures of its origin, and its end, are impressed too deeply to be ever wholly effaced. I bless it for its kind affections, for its strong and tender love. I honor it for its struggles against oppression, for its growth and progression under the weight of so many chains and prejudices, for its achievements in science and art, and still more for its examples of heroic and saintly virtue. These are marks of a divine origin, and the pledges of a celestial inheritance; and I thank God that my own lot is bound up with that of the human race."—*Channing*.

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### THE CONSISTENCY OF LAFAYETTE.

How delightful the thought that this friend of our country, did not confine his philanthropy, to any clime or color. The only grief he had for America was, that her people were not *all* free. Had all the patriots of the revolution cherished the same spirit, how much better would it have been for our country to-day! The following interesting remarks

we take from the "Recollections of the Private Life of General Lafayette," just published by Leavitt, Lord, & Co., of this city.

"After the decisive campaign against Lord Cornwallis, in 1781, Lafayette, on receiving the thanks of the State of Virginia, which had particularly profited by his successes, replied, by the expression of a wish, that liberty might be speedily extended to all men, without distinction. But, he was not contented with sterile wishes, and on his return to France, flattering himself, like Turgot and Poivre, that the gradual emancipation of the negroes, might be conciliated with the personal interests of the colonists; he was desirous of establishing the fact by experience, and for that purpose, he tried a special experiment, on a scale sufficiently large to put the question to the test. At that period the Intendant of Cayenne, was a man of skill, probity, and experience, named Lescalier, whose opinions on the subject coincided with those of Lafayette. Marshal de Cartries, the minister of the Marine, not only consented to the experiment, but determined to aid it by permitting Lescalier to try upon the king's negroes the new regime projected. Lafayette had at first devoted one hundred thousand francs to this object. He confided the management of the residence which he had purchased at Cayenne, to a man distinguished for philosophy and talent, named Richeprey, who generously devoted himself to the direction of the experiment. The Seminarists established a colony, and above all the Abbé Farjon, the curate of it, applauded and encouraged the measure. It is but justice to the colonists of Cayenne, to say, that the negroes had been treated with more humanity there than elsewhere. Richeprey's six months stay there, and the example set by him, before he fell a victim to the climate, contributed still farther to improve their condition. La Rochefoucault was to purchase another plantation as soon as Richeprey's establishment had met with some success, and a third would afterward have been bought by Malesherbes, who took a cordial interest in the plan. The untimely death of Richeprey, the difficulty of replacing such a man, the departure of the Intendant, and a change in the ministry, threw obstacles in the way of this noble undertaking.

"When Lafayette had been proscribed in 1792, the National Convention confiscated all his property, and ordered his negroes to be sold at Cayenne, in spite of the remonstrances of Madame Lafayette, who protested against the sale, observing, that the negroes had been purchased, only to be restored to liberty after their instruction, and not to be again sold as objects of trade and speculation. At a later period all the negroes of the French colonies were declared free, by a decree of the National Convention. It is nevertheless remarkable that some of Lafayette's plans, with regard to the slave emancipation were realized. Cayenne, the only one of our colonies in which the example set by him, of instructing the negroes had been followed, was also the only colony in which no disorders took place. Urged by gratitude, the negroes of his plantation declared to Richeprey's successor, that if Lafayette's property was confiscated, they would avail themselves of their liberty; but that in the opposite case *they would remain and continue to cultivate his estates.*" Vol. I, page 149.



It is obvious to remark, that Lafayette's experiment prevented troubles in Cayenne, rather by its action upon the masters than the slaves. In none of the colonies did troubles result from the act of immediate emancipation, *through the bad conduct of the emancipated*. So far as *they* were concerned that act rather appeased the troubles which before existed. Not so with the masters; they professed to feel themselves robbed, and, in all the colonies except Cayenne, resorted to violent means to recover their *lost property*. In regard to the gradualism of Lafayette, let it be observed, that his own experience, as well as that of others, for fifty years, has proved the inefficacy and futility of the doctrine. Now it would be madness in us, through a blind reverence for his name, not to profit by his experience. Had Lafayette made free-men of his slaves the moment they came into his possession, they could not afterwards have been confiscated and sold, as a part of his property. We are constrained to admire the consistency of his benevolent feelings towards the suffering slaves, but we have to deplore the inconsistency of his logic.

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### THE DISRUPTION OF FAMILY TIES.

Do the mothers of our land know that American slavery, both in theory and practice is nothing but a system of *tearing asunder the family ties*? Look at the map of the United States. Draw with your pen a line dividing between the fertile lowlands of the coast and the south, and the more sterile and mountainous uplands of the northern slave states. On one side of this line the principal business by which wealth is acquired is the *breeding of slaves*, to be driven over and worn out upon the cotton, rice and sugar plantations on the other side. And this trade takes off not usually whole families, but the young and the strong. Not a slave mother does there live in the slave-breeding district, who is not liable to lose her son or her daughter the moment her master shall think it for his interest to sell. The character of the master is poor security. Great men, honorable men, kind men, aye, *Christian* men, so called, have sanctioned the traffic. The utmost of their conscientiousness in the matter has been, to impose upon the buyer the necessity of taking whole families; but as this buyer may sell again, and usually buys for that very purpose, who shall say that *he* does not tear the child from its mother, the husband from his wife?

But we are told these blacks do not care! they sing and dance as before—they are hard and callous to the tender feelings that belong to civilized life. Alas, it is the heart of this nation that is callous! The great God has planted in the heart of the mother an affection for her offspring which floods cannot drown—under the trampling hoofs of oppression it only grows the stronger. The fabric of human society is reared on this very principle. Has God made his foundation so

weak that man may set it at nought? No, the attempt to build the wealth of a nation on the ruin of *domestic ties*, will fare worse than that which was confounded on the plain of Shinar. God's foundation stands sure, and the nation that despises it shall feel his wrath in all her institutions.

The parental affection of the negro mother challenges comparison. One of the most calumnious of the advocates of slavery, to whom we referred on a preceding page, says, "It must, I think be admitted, that the affections of the negro race are somewhat warm and unalloyed; and in no instance are they so feelingly illustrated as in the solicitude evinced by the negro for his offspring. To his children his attachment is strong and inalienable; and he displays it on leaving his home with the greatest fervor, and on his return with every mark of gratitude and joy."—*James Franklin's Present State of Hayti*, page 212.

But why do we speak of the negro mother? The principle belongs to all sentient beings. The voice of the whole animate creation cries out against this separation of families, as treason against nature. There is no brute-mother so stupid as not to cherish a tender regard for her offspring during a certain period which the law of nature has fixed. The difference between the brute and the rational animal is, that in the latter, the affection lasts through life.

The reader will pardon us for the following extracts which well illustrate the law of parental affection. The first is Humboldt's anecdote of *The Mother's Rock*. As the great traveller of South America was ascending the Orinoco, his attention was arrested by a remarkable rock which he thus describes.

"The Piedra de la Guahiba, or Piedra de la Madre commemorates one of those acts of oppression, of which Europeans are guilty, in all countries wherever they come in contact with savages. In 1797, the Missionary of San Fernando, had led his people to the banks of the Rio Guaviare on a hostile excursion. In an Indian hut they found a Guahibo woman, with three children, occupied in preparing Cassava flour. She and her little ones attempted to escape, but were seized and carried away. The unhappy female repeatedly fled with her children from the village, but was always traced by her Christian countrymen. At length, the friar, after causing her to be severely beaten, resolved to separate her from her family, and sent her up the Atabipo, towards the missions of the Rio Negro. Ignorant of the fate intended for her, but judging from the direction of the sun, that her persecutors were carrying her far from her native country, she burst her fetters, leaped from the boat, and swam to the left bank of the river. She landed on a rock; but the president of the establishment ordered the Indians to row to the shore and lay hands on her. She was brought back in the evening, stretched upon the bare stone [Piedra de la Madre] scourged with straps of manatee leather, which are the ordinary whips of the country, and then dragged to the mission of Javita, her hands bound behind her back. It was the rainy season, the night was excessively dark, forests believed to be impenetrable stretched from that station to San Fernando, over an extent of eighty-six miles, and the only communication between these places was by the river; yet the



Guahibo mother, breaking her bonds, and eluding the vigilance of her guards, escaped under night, and on the fourth morning was seen at the village, hovering around the hut which contained her children. On this journey she must have undergone hardships from which the most robust man would have shrunk; was forced to live upon ants, to swim numerous streams, and to make her way through thickets and thorny lianas. And the reward of all this courage and devotion was—her removal to one of the missions of the Upper Orinoco, where, despairing of ever seeing her beloved children, and refusing all kinds of nourishment, she died, a victim to the bigotry and barbarity of wretches blasphemously calling themselves the ministers of a religion, which inculcates universal benevolence!"—*Abridgment of Humboldt, in Harper's Fam. Lib. p. 221.*

The heart of every mother, and we think of many fathers, will bear witness that the following lines are true, and no more than true, to nature. We do not know a more touching illustration of that sacred law which slavery scornfully sets at nought. They are from the Pelican Island, by JAMES MONTGOMERY.

Love found that lonely couple on the isle,  
And soon surrounded them with blithe companions;  
The noble birds, with skill spontaneous framed  
A nest of reeds, among the giant grass  
That waved in lights and shadows o'er the soil,  
There in sweet thralldom, yet unweening why,  
The patient dam, who ne'er till now had known  
Parental instinct, brooded o'er her eggs  
Long ere she found the curious secret out,  
That life was hid within their brittle shells:  
Thus from a wild rapacious bird of prey,  
Tamed by the gentle process, she became  
That gentlest of all living things—a mother,  
Gentlest while yearning o'er her tender young,  
Fiercest when stirred by anger to defend them;  
Her mate himself the softening power confessed,  
Forgot his sloth, restrained his appetite,  
And ranged the sky, and fished the stream for her,  
Or, when o'erwearied nature forced her off  
To shake her torpid feathers in the breeze  
And bathe her bosom in the cooling flood,  
He took her place, and felt through every nerve,  
While the plump nestlings throbbed against his heart,  
The tenderness that makes the vulture mild;  
Yea, half unwillingly his post resigned,  
When, home-sick with the absence of an hour,  
She hurried back, and drove him from her seat  
With pecking bill and cry of fond distress,  
Answered by him with murmurs of delight,  
Whose gutturals harsh, to her were love's own music.

**CORRECTION.** In the History of the Slave James, printed in our February No. a slight mistake occurred on the first page. Two of James's sisters and a brother were sold by his young master, but he himself was *not* sold. He was in the service of the Tilghman family at the time of his escape.

### RECEIPTS.

Receipts into the Treasury of the American A. S. Society from January 15th, to February 15th, 1836.		Warsaw, N. Y. John Windsor,	2 00
West Arlington, Vt., Dr. A. McKee,	3 00	" " C. Bronson,	2 00
Acion, Mass., Rev. J. G. Woodbury, per S. J. May,	100 00	" " A. Gregg,	50
Amherst, Mass., by E. C. Pritchett, balance of pledge,	64 00	" " R. Chapin,	50
Danvers, Mass., Abner Sanger, per S. J. May,	50 00	" " D. Lee,	50
Fall River, " R. Durfee,	0 31	China, " C. O. Shepard, Esq.,	140 37
N. Lenox, " James Judd,	9 50	Hamilton College, A. S. S., by J. R. Dixon,	5 00
Stockbridge, " Dr. A. Perry,	1 00	Orrington, N. Y. Joel Lee,	3 00
W. Stockbridge " C. M. Lewis,	5 00	Rochester, " G. A. Avery, on account of \$500 pledge, by Monroe Co. Society.	25 00
Abington, Conn., " Friends," per T. Huntington,	6 25	Syracuse, N. Y. Seth Conklin,	10 00
East Haven, " Mrs. D. Hughes,	50	Sandy Hill, " Monthly Concert,	2 06
Hartford, " Silas Andrus, per R. G. Williams,	100 00	Whitesboro, " Rev. G. W. Gale,	5 00
Woodbury, " Nathaniel Pierce,	5 00	" " Rev. C. Stuart, per H. Ibbotson,	100 00
Perry, N. Y., pledge of \$200, by the Genesee Co. Society, Josh. Andrews Jr. of which \$60 before acknowledged, was contributed by Messrs. H. Phoenix, S. F. Phoenix, and Joshua Andrews, and \$140,37 as under.		Williamson, " J. B. per S. W. Benedict & Co.	5 00
Arcade, N. Y. R. W. Lyman,	10 00	" " Congregational Society,	5 00
Castile, " C. O. Shepard, Esq.,	10 00	by J. Talbot,	7 00
" " Rev. F. J. Bliss,	2 00	Waterloo, " R. Elliott,	
" " J. B. Holsted,	5 00	New-York City, Ladies' Society, per Mrs. Lockwood, (\$100 being avails of work by the young ladies' A. S. Sewing Society.)	225 00
" " W. Howard,	1 00	" " "A New-York Episcopalian,"	50 00
" " Lucas Janes,	1 00	" " Ebenezer Jessup, Jr., Esq.,	100 00
" " J. G. True,	1 06	" " Arthur Tappan,	250 00
" " Ziba Hurd,	2 00	" " John Rankin,	100 00
Covington, N. Y. Rev. E. Scovel,	5 00	" " Rev. E. Wheeler,	50
Leroy, " Society by their Sec., S. M. Gates, Esq.,	25 00	" " Wm. Lillie,	1 00
Lagrange, N. Y. Thos. Potwine,	1 25	" " Miss Sarah Martin,	1 00
" " W. Potwine,	1 25	" " Cash,	25
" " D. Howard,	1 00	Philad. Penn., Ladies A. S. S. by S. L. Gould,	60 00
" " Lorenzo Smith,	25	York, " "Friends," per do.	27 23
" " F. T. Olney,	25	" " and other places, per do.	50 00
" " Daniel Rowley,	25	Elyria, Ohio, Ladies A. S. S. by Rev. J. H. Eells,	1 00
" " E. Witter,	50	Franklin, " E. Williams,	1 00
" " W. H. Conklin,	50	" " "Female Friend,"	1 00
" " Gideon Rood,	50	Granville, " A. S. S. by W. Whitney,	20 00
" " Henry Bush, Jr.,	50		\$1514 97
" " Mrs. A. Bush,	50	<b>JOHN RANKIN, Treasurer,</b>	
" " C. Jones,	50	No. 8 Cedar St.	
" " Henry Bush,	2 00		
" " Cash,	12		
Perry, " Nathan Chidester,	2 00	Monthly Collections received by the Publishing Agent, from January 1st, to February 1st, 1836.	
" " E. C. Bills,	2 00	Brooklyn, Ct., by S. J. May,	
" " Calvin Waldo,	50	China, N. Y. by W. R. Lyman,	
" " Isaac Mace,	50	Cincinnati, Ohio, H. Hall,	
" " Silas Rawson,	5 00	Farmington, Ohio, by D. Belden, Jr.	
" " Russel Calkins,	3 00	N. Y. Mills, N. Y. by Rev. L. H. Loss,	
" " J. S. Lambright,	1 00	Newark, N. J. Dr. J. M. Ward,	
" " Sydney Lapham,	1 00	Putnam, Ohio, by H. C. Howell,	
" " Thomas Lapham,	1 00	Perry Centre, N. Y. by J. Andrews,	
" " John Calkins,	1 00	Perry, " by J. Sleeper,	
Perry Center, Dr. Jabez Ward,	5 00	Whitestown, " by Thomas Beebe,	
" " Horace Goddard,	50	Warsaw, " by F. C. D. McKay,	
" " Rev. S. Gridley,	5 00	Received for Emancipator,	
Pembroke, " C. Freeman,	1 00	" " Human Rights,	
Wyoming, " E. Pomeroy, Esq.,	5 00	" " Quarterly Magazine,	
Warsaw, " Dr. Augustus Frank,	10 00	" " A. S. Record,	
" " F. C. D. McKay,	10 00	" " Books, Pamphlets, &c.	
" " W. Chapin,	1 00		
" " S. Fisher,	1 00		
" " John Munger,	1 00		
" " Hewet Kinne,	2 00		
		R. G. WILLIAMS,	
		Publishing Agent, 144 Nassau St.	
		Total Receipts,	
		\$2227 21	



152  
SONNET.

TO WILLIAM WILBERFORCE, ESQ., APRIL 16, 1792.

*By William Cowper.*

Thy country, Wilberforce, with just disdain,  
Hears thee by cruel men, and impious called  
Fanatic, for thy zeal to loose the enthrall'd  
From exile, public sale, and slavery's chain.  
Friend of the poor, the wronged, the fetter-gall'd,  
Fear not lest labors such as thine be vain.  
Thou hast achieved a part; hast gained the ear  
Of Britain's Senate to thy glorious cause;  
Hope smiles, joy springs, and the cold cautious pause  
And weave delay, the better hour is near,  
That shall remunerate thy toils severe  
By peace for Afric, fenced with British laws.  
Enjoy what thou hast won, esteem and love  
From all the just on earth, and all the blest above.

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"WE NO SEN', YOU NO COME."

Some years ago a number of Negroes, in Jamaica, escaped from the cruel bondage of their task-masters; and, retiring into an uninhabited part of the island, built a little town, which they called, "*We no sen', you no come.*" Here they lived some years peaceably, industriously, and comfortably, upon the fruits of their labor; having about two hundred acres of land, thickly planted with provisions, in the finest condition, with abundance of hogs and poultry. They thought that, if they kept themselves at home, they could not be discovered; and if they did not meddle with others, others could not meddle with them. However, in the year 1825, they were discovered by the whites, who sent out an armed force against them, destroyed their town and provision-grounds, and killed, took prisoners, or dispersed, the whole of this happy and peaceable community.

*A Shooting Excursion.*

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NOTICE.

All donors to the funds of the American Anti-Slavery Society to the amount of ten dollars or more a year, shall be entitled on application at the Society's office, to one copy of each of the publications published by the Society; and each donor of five dollars and less than ten dollars, shall be entitled to receive one copy of each of the periodical publications issued by the Society during such year.

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QUARTERLY ANTI-SLAVERY MAGAZINE.

This work is issued on the first days of October, January, April, and July. Its plan comprises,

1. *Original Essays* on subjects connected with the Abolition of Slavery.
2. *Reviews* of works on such subjects.
3. *Facts* pertaining to the System of American Slavery, and our colored population generally.
4. Anti-Slavery Intelligence from abroad.
5. Notices of works which relate to Slavery.
6. Interesting selections, in prose and verse.
7. A brief summary of the progress of the Abolition cause.

The price is one dollar a year, *always in advance*. Any individual remitting five dollars *free of postage*, will receive *six copies*.

## PUBLICATIONS OF THE AMERICAN ANTI-SLAVERY SOCIETY.

On the first week of each month is issued a small newspaper, entitled HUMAN RIGHTS; on the second week, the ANTI-SLAVERY RECORD; on the third week, the EMANCIPATOR, on an enlarged sheet; and on the fourth week, the SLAVE'S FRIEND. It is intended to distribute all these publications, so far as the funds of the society will allow, *gratuitously*, to persons not known to be abolitionists.

To support this system of distribution, the committee look to the liberality of the friends of the oppressed, and invite them either to come forward with pledges to pay certain sums to the Society's funds during the year, or to purchase the publications at the following prices. The numerous abolitionists throughout the country are also invited to purchase the publications for their own use.

### RICE OF THE PUBLICATIONS.

#### HUMAN RIGHTS.

Single copy, 25 cents per annum.

Twenty copies to *one address*, \$3 50, or 17 1-2 cents each per annum.

Forty copies to *one address*, \$5 00, or 12 1-2 cents each per annum.

Eighty copies to *one address*, \$8 00, or 10 cents each per annua.

#### ANTI-SLAVERY RECORD.

Single copy, 25 cents per annum.

Twenty-five copies to *one address*, \$5 00, or 20 cents each per annum.

Fifty-five copies to *one address*, \$10 00, or 18 1-9 cents each per annum.

One hundred copies to *one address*, \$15 00, or 15 cents each per annum.

They will also be sold at the office at \$1 25 per hundred, and sent to subscribers to the Society's funds according to the plan below.

#### EMANCIPATOR.

Single copy, 50 cents per annum.

Sixteen copies to *one address*, \$5 00, or 31 1-4 cents each per annum.

Forty copies to *one address*, \$10 00, or 25 cents each per annum.

One hundred copies to *one address*, \$20 00, or 20 cents each per annum.

#### SLAVE'S FRIEND.

Single number, 1 cent.

A hundred numbers, 80 cents.

A dozen numbers, 10 cents.

A thousand numbers, \$6 50.

Payment is to be made in all cases IN ADVANCE, FREE OF POSTAGE.

### QUARTERLY SUBSCRIPTION PLAN.

The Executive Committee of the American Anti-Slavery Society propose the following plan for raising funds.

1. They invite *every* abolitionist to give *something* to the Society *steadily*, by becoming a regular subscriber to its funds.

2. While large sums are requested of such as are able to give them, they would invite each person to pledge the payment of at least \$1 50 a year, in quarterly instalments, which will entitle them to one number of the Record per month.

3. They recommend to their auxiliaries to appoint individuals who shall collect this subscription, and pay it over as directed below.

4. In places where no auxiliary Society exists, they request persons who are willing to pledge themselves to raise a certain amount, to act as collectors.

5. The quarterly collections should be remitted, without delay, *by mail*. This conveyance is almost perfectly safe, and the use of the money for one week, in this advancing cause, is worth more than the postage.

6. To every person who becomes a collector, and pledges himself to *remit* a certain amount quarterly, a package of the ANTI-SLAVERY RECORD will be sent monthly, sufficient to supply each subscriber with one number for every 12 1-2 cents of his subscription. Or, if preferred, it will be sent by mail to the individual subscribers, their names and post-office address being forwarded in a plain hand.

\* \* \* No Records will be forwarded after the expiration of each quarter, until the subscriptions are received.

### CORRESPONDENCE OF THE AMERICAN ANTI-SLAVERY SOCIETY.

Donations should be remitted to Mr. JOHN RANKIN, *Treas'r*, 8 Cedar st. N. Y.

All business letters in regard to the publications or remittances on the *Monthly Subscription Plan*, should be addressed to Mr. R. G. WILLIAMS, *Publishing Agent*, 144 Nassau street, New-York.

Other letters, and communications to be inserted in any of the publications, should be addressed to E. WRIGHT, JR. *Secretary for Domestic Correspondence*, 144 Nassau street, New-York.